The Christian Community

JOURNAL OF COMMUNITY RELIGION

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CAPTAINS AND KINGS DEPART

MESSAGE FROM THE NEW PRESIDENT

COMMUNITY PASTOR LOOKS AT HIMSELF

RELIGION AND MENTAL HEALTH

CHURCH OF THE MONTH

OCTOBER 21, 1936

The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Cooperative Congress Plans Future Development

CHARACTERIZED by Henry J. May, General Secretary of the International Cooperative Alliance, as "an epoch making Congress in the development of the cooperative movement in America", the Tenth Biennial Congress of The Cooperative League of the U. S. A. at Columbus, O., completed its deliberations October 10 after defining the relationship of organized consumers to organized labor and agriculture and laying plans for continuation of the present program of rapid development. More than a thousand delegates and visitors representing directly 800,000 of the 2,000,000 members of consumers' cooperatives in the U. S. attended the three-day Congress.

A highlight of the conference was a statement from William Green, President of the American Federation of Labor, on the attitude of organized labor toward the co-operative movement. President Green's message, presented to the Congress by John F. McNamee, editor of the *Brotherhood of Locomotive Enginemen and Firemen's Magazine*, declared: "The American Federation of Labor is ready to work with any constructive movement for consumers' cooperation. We realize what cooperation can mean to wage earners and are anxious to see a strong and lasting movement built up in this country." The forthright declaration of approval should do much to speed the growth of city cooperatives which have been unable to keep pace with the tremendous development of consumers' cooperatives in rural sections. The Congress, in its closing session resolved to "cooperative with organized labor and agriculture to the fullest extent possible".

The Congress also "reaffirmed its desire for peace between nations and the need for continuing the persistent effort of the movement to create a new economic relationship which will bring permanent world peace".

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The movement also went on record asking the extension of the electrification program to all consumers; asked the creation of an agency similar to the Farm Credit Administration for the purpose of assisting consumers' cooperative housing activities through the furnishing of low priced credits. The Congress extended an invitation to the International Cooperative Alliance to hold its Triennial Congress in the United States in 1940.

Recognizing the rapid growth of college cooperatives to the point where 160 co-ops on 100 campuses now include a membership of 73,000 students, the body approved the work of the National Committee on College Cooperatives and urged its continued efforts in coordinating college cooperative activities.

Following the close of the Congress, the board of directors elected the officers of The Cooperative League. Dr. James P. Warbasse was elected to fill his tenth consecutive term as President. The other officers are Howard A. Cowden, Vice President, E. R. Bowen, Executive Secretary and Mary E. Arnold, Treasurer.

I hate funerals, and would not attend my own if it could be avoided, but it is well for every man to stop once in a while to think of what sort of a collection of mourners he is training for his final event.—Robert T. Morris in *Fifty Years a Surgeon.*

Who's Who

Dr. Barclay Acheson is the new president of Community Church Workers and is located in New York City.

Dr. John R. Scotford, regular contributor, is located in New York City.

Prof. E. E. Higdon, serves the Community Church at Morton, Illinois, and is an instructor in the Eureka College, Eureka, Ill.

Rev. Cliff Titus is minister of Community Church of Joplin, Missouri.

Mrs. Eva Raw Baird is the wife of the minister of Community Church at Lowell, Washington.

Prof. W. R. Harper, book reviewer, serves in the Vanderbilt University of Nashville, Tenn.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Religion and Mental Health

THIS IS the age of the neurotic.

A machine civilization, a prevalent materialism, an all-encompassing greed have produced a race of unbalanced people who possess all the gadgets, but have no inner peace. Each man for himself, and the devil take the hindmost, has been the motto. The devil often takes the foremost.

During the past few years we have had a perfect epidemic of "nervous break-downs", which have no organic base at all. They are the results of bad habits of living, in many cases habits that are sinful in the old sense. With the onset of the depression there was an epidemic of suicides. These were not often the suicides of poor men in bread lines. Bodies hurtled out of office windows. Business men confessed that "they could not take it." To be reduced from a position at a mahogany desk to some menial position seemed intolerable.

Sanitariums that care for mild derangements have greatly increased in number and in population. One now finds centers in large cities where psychologists consult with those who are unhappy and mal-adjusted. One of our most popular radio features offers counsel to the people that are in some kind of trouble, very often of a mental nature.

It is interesting to note that this rather new development is far more urban than rural. Country life does not produce the abnormalities that have come in the city with our new industrialism, or if so, to a very limited degree. City people seem to sense this. A vacation nearly always means going to the country.

Recently psychologists have found by actual test that religious people in the cities are more apt to be balanced personalities than are the non-religious. The conclusion that one must reach is that the milder forms of mental trouble which are non-organic in nature are due to bad religious attitudes.

The greed of our modern life leads many a man or woman to sacrifice everything to make money. These may not know why they want the money. If they get it, they often do not know what to do with it. But this greed drives them so ceaselessly that they become scarcely more than machines. They sacrifice their social connections. They are too busy to go to church. Then some day the greedy individual goes into a tail-spin. He will go through the various clinics. He complains of all sorts of symptoms which never quite prove up under rigid scientific tests. At last the puzzled physicians decide that the man is in a "nervous break-down." There is no cure for this except a spiritual medicine.

The bitter conflicts of modern life are also bad for mental health. If one will mark his morning newspaper, he will find that most of the stories are those of conflicts. They may be international, family or of some other sort. The human race that works with machines has become a very quarrelsome race. Perhaps it was always quarrelsome, but now it seems more so.

The bitter strife of politics, business and even family life is bad for people. Hate is the opposite of happiness. The man who looks out on society with the eyes of a lone wolf that seeks its prey may make money for awhile, but he will lose all the happiness which he had hoped for through his money. There is a success that comes through co-operation with others and which brings its financial rewards. There are men who are both rich and happy. But the man who gets rich walking over the prone bodies of others will find that his wealth can after all buy him no joy.

The number of people that are hag-ridden with fears of all sorts is astounding. Worry is but one form of fear. Worry about health, about business prospects, about social acceptability are common phenomena.

Nominal church membership does not particularly help the mental sufferers of our time. It is the active church member that gets the most out of the church. The business man who runs a Scout troop some week night, or who teaches a Sunday school class on Sunday morning, pretty well forgets his own troubles for awhile. A group of squirming boys can lift about any man out of himself. Such men learn from the boys more than they teach in many cases. Unspoiled youth imparts its secret of life's joy. Unselfish service has a way of bringing its own reward.

One often wonders that church women persist in wanting to sew in Ladies' Aid Society meetings. They want something in connection with their religion that involves activity. Probably there is something more useful than sewing that might be devised. But better a party of needle workers than idleness.

The new movement in worship involves a greater participation by the congregation. Protestant worship in the days to come will have less of the lyceum atmosphere. It will go back to the older models of worship, though putting into them new ideas in many cases.

The man who takes time to worship, and who is able to leave outside the church doors his business concerns, comes out with a new sense of poise and power.

There is something curative about the experience of worship when one sincerely participates in it.

The biggest curative factor of religion is found in the practical use of faith. The man who lives in a godless universe must do everything for himself. There comes to such a person a great lifting of responsibility when he can place his affairs in the hands of a Higher Power. And that is precisely what millions of practicing Christians do every day. After they have done their best, they leave the results to God, sure that they will not be forsaken.

It is not every kind of religion that makes for mental health. There are forms of highly emotional religion that will do as much to fill infirmaries as will selfish atheism. But a religion that has a large mixture of the Golden Rule and the spirit of the Good Samaritan, a religion that has in it prayer, meditation and group worship of the better sort, is a religion that will heal the diseases of modernism giving sanity and inner peace.

Keeping Our Perspective and Courage

THAT THE world abounds with dangerous possibilities is obviously true. Our lot is cast in a war threatened and rumor-filled day. It is easy enough to become pessimistic or a victim of fear. It is easy enough to give ear to tidings of evil, to invite forebodings, to be beset by worry and to communicate suspicion and unhappiness.

All the more important, therefore, that we should not, at such a time, let our hearts "be thrown off center". All the more important that we keep our mental integrity and face the day with courage. No one thing is more important for us as individuals or as a church or as a community than that we should have respect for the things of the mind. Where this does not exist the mind cannot develop its powers. There must be freedom to explore all experience.

When the mind is put in uniform the last defense of liberty is destroyed.

We must resolutely guard ourselves against lip service to intellectual liberty and creative thinking. We must strive to understand ourselves and be more aware of our own motives. We must be searchingly self-critical and keep some sense of humor.

Our great concern for civilization may, on examination, be only fear for the fate of the traditional ideas of our group, class, or tribe. Where that condition exists racial myths flourish, and every kind of idolatry will spring up. How frequently the writers of the Old Testament bore their testimony: "Men's hearts fail them because of fear." It is no time for any man or party to play the part of God. Our first great need is repentance and humility. If there is any God, He hasn't deserted His world. Our first business is to gain a larger understanding of His will. We must rid our minds of fear. We must understand, and then interpret, conflicting temperaments and ideals of potential enemies and help, as we may, all peoples to feel their underlying kinship. Let us not lose our perspective nor our mental stability, nor our courage.

Mussolini and the League

CONCLUDING the Italian army maneuvers some weeks ago Signor Mussolini made an address in which he stated that within a few hours Italy could mobilize 8,000,000 men. "The motto for the day for Italians", he said, "can only be this—we must be strong, always stronger; so strong as to be able to meet all eventualities, and look any destiny straight in the face." He went on to say that his Africa campaign was one of the greatest victories in the world.

This campaign was carried on in utter defiance of the League of Nations. His assurance grew when in June last the Assembly of the League lifted the economic sanctions which had been imposed to discourage that conquest. Before the present assembly convened Italy let it be known that she would not participate if Ethiopian delegates were seated.

But, and notwithstanding the desire of Great Britain and France to conciliate Italy, the Ethiopian delegates were seated. The little powers took their stand for the victim of ruthless aggression, daring for the first time in the history of the League to stand against two of the great powers. And there was an about-face upon the part of France and Great Britain and the Ethiopians were seated by a vote of 39 to 4. As a result the League, for the time at least, has gained immeasurably in self-respect, and the might of Mussolini does not appear so formidable nor does his victory seem so unqualifiedly complete.

The New Leader

REV H. LINCOLN MACKENZIE scarcely needs introduction to the people of the Community church movement. For many years he has been a member of the Board of Directors of this organization. He has taken his duties seriously during these years attending the meetings faithfully, and securing support for the organization in his church. On October first, he became the executive and field secretary of Community Church Workers after having resigned his position as pastor of Great Neck, New York, Community church. He is already out in the field making a tour of New England, getting acquainted with churches that in many cases know but little of the Community Church Workers. In every sense he is making an adventure of faith. Admittedly the finances of the organization are in a precarious condition. He takes all the risks involved in this venture with his eyes open, and hopes to present the work of the organization in such a way as to secure generous support from community churches in all parts of the country.

There are few people left who would question for a moment the necessity for such an organization as the Community Church Workers. There is need of a medium of communication such as is found in its central office. Into this office flows the mail that makes various

kinds of inquiries about the location of ministers, the solution of local church difficulties, the development of practical methods of carrying on a community church, and concerning community service. The churches would have suffered a great loss through the years if such a service had not been available to them.

The newspaper has been the medium for interpreting the movement to the general public. It is to be found in the libraries of a great many theological seminaries, and it numbers among its subscribers a great many ministers who hope some day to become pastors of community churches. Through its pages both ministers and lay workers in the local churches learn that they are part of a great national movement of religion.

From time to time new communities desire to organize churches. Many of these have sufficient local leadership to carry on with printed instructions from the office, but in other cases it is necessary that somebody through the outside come to these communities to speak and to help solve local difficulties that are in the road of church consolidation. In days gone by certain wealthy men have been so keenly interested in this new movement of religion that they have given generously of their money to forward its program. They have always insisted, however, that their gifts should be a relatively small part of the total income of the organization. They have felt that ultimately the support of this work should rest squarely on the shoulders of the churches. There is no hope that they will make further contributions in large sums until the churches of the movement show their interest and approval by contributing in large numbers.

The activities to be carried on this winter will represent therefore, a turning point in the affairs of the organization. After twelve years of service to its public if the organization cannot now command the loyal support of its people, it can have no future. On the other hand, if this support comes, there are new doors of opportunity that swing wide open.

As the depression recedes there will be church adjustments in a great many communities. These should be guided by unbiased counsellors who are willing to favor the kind of church that best fits the community. This may be either a denominational type of community church, a federated church or an independent church. The Community Church Workers is committed to no one pet scheme of organization, but is willing that the needs of the local community should determine what type of organization best brings its people together for community service through a church. The call comes clearly then to each minister of the movement to present this emergency to his church officers and ask for a serious consideration of the relationship of his church to the movement. The situation is not entirely up to Mr. MacKenzie; fundamentally it is up to the churches and lay leaders of community and federated churches all over America.

A New Editorial Policy

THE EDITORS of the Christian Community, with this issue, begin some experimentation in the process of making our paper more readable and more useful for laymen. We wish to give suggestions on church methods and to deal with religious problems from the standpoint of the pew. We shall not be altogether unconcerned with the problems of ministers, but we realize that for every minister there may be several hundred laymen. If our paper is to serve in the largest way it must meet the needs of the people who do the work in the churches.

It is for this reason that we are making a special introductory offer. The paper will be sent to any address for four months for 25c. Already clubs of 10 and more are coming in from individual churches before we have even gone to press which encourages us to believe that there will be a large response to this new venture. Official boards in churches might well consider the question of getting a 25c trial subscription from each board member and each organizational leader in the local church. Our contact, however, with these official boards must be through the ministers. We trust they will present their copy of the paper to their official board with a suggestion of cordial co-operation with this new plan.

Believing in God

TO SAY by the manner of our living that life is aimless and meaningless, that is to deny God. To say there is nothing to give coherence to a disordered world, to say there is no uniting bond running from human heart to human heart across every frontier of race or color or religion, that is to deny God. To live the slave of worry and fear, to trust to magic, superstition, and illusion, that is to deny God. Willfully to wrong or cheat or exploit another or to treat him with contempt, that is to deny God. The main thing is not what we say with our lips but what we express in the attitude we take in the whole complex set of human relationships. Wherever men's behavior is expressing faith in an intelligible order, wherever they are living for the whole and striving to stamp all their contacts and relationships with intelligence and good will, wherever they are committing themselves to purposes that include a richer life for all their fellows, wherever they are giving themselves to a cause worthy of their fullest devotions and of all men's devotion, there are indubitable signs of a living faith in an Everlasting Reality—the enduring foundation of a good religion and a good life.

Query

By whom was Christ
Three times denied,
Was he betrayed,
By one outside?

ELIZABETH MASTERS.

PRESENT CRISIS FACING COMMUNITY CHURCHES

By Barclay Acheson

IN DEALING with a problem as serious as the one we are now facing, and it is nothing less than the future of the organization known as The Community Church Workers of the U. S. A., Inc., I believe that frankness is the best policy.

William H. Hoover committed to the Board of Directors a trust fund to be spent over a period of ten years, in the belief that thereafter we would be strong enough to finance ourselves. We accepted and used his money with this understanding in the interest of community church work. Within a few weeks this fund will be entirely spent. We cannot seek additional money from a similar source with propriety, self-respect or much hope of success until Community churches show some capacity for supporting the organization. The time has come for Community churches to prove their ability, sincerity and devotion by meeting their collective responsibilities themselves.

That there exists a great devotion to our cause is clearly proved by the astonishing vitality of the Movement. Community churches have been organized in all parts of the United States, and more are being added every month. Competitive denominationalism and auditorium religion are increasingly unpopular everywhere. The entire Christian Church is increasingly determined to apply the principles of Christianity to all human relations including business problems, social problems, and all the ramifications of community life. Our movement strikes the keynote of this widely popular tendency. I believe we have a message and a responsibility that we cannot evade.

Now that we have come to the end of one period of our history and are entering upon another, it may be wise for us to reorganize ourselves along more effective lines. We have the weakness inherent in our inability to act collectively. Not a man among us wishes to organize another denomination. What we need is the strength of unity freed from the evils of competitive sectarianism. The words *federation, association, league* and *fellowship* occur to me as describing a relationship which might be formed wisely, possibly on a temporary basis. Such a fellowship need make no attempt to formulate a creed. Matters of faith and doctrine might well be left to the individual churches. To be frank, I am not satisfied with this as a solution, but I am less satisfied with the present situation with its financial weakness, its lack of facilities for assisting churches in securing pastors, and its inability to offer able leadership to help form new community churches where they are needed and wanted.

If we are to be self-respecting, self-supporting, and effective, we must secure some form of cooperation that is truly representative and democratic for handling our collective responsibilities.

We face two serious problems: The first is financial; the second is the more serious; namely, organizational weaknesses.

Fortunately there is no need for settling the more serious problem hastily. But I do wish that every pastor and layman who is interested in implementing the powerful desire of Christian people to work together on a community basis unhampered by denominational barriers would write me his opinion. From now on it is up to the churches to take over this movement, not only to finance it, but to guide it. Let us hear what *you* want.

An inspiring thing has happened! Rev. Lincoln MacKenzie has given up his pastorate and has agreed to work with us for one year without salary. It seems providential that a man of his ability should be willing to devote himself to the problems of this period of transition on such an unselfish basis. With his leadership and our combined devotion, this movement can learn to walk without crutches. It looks as though it were now or never for the Community Church Movement!

THE CAPTAINS AND THE KINGS DEPART

By John R. Scotford

THE WAR system rests upon a psychological foundation. The real reason why we have armies and navies is that the peoples of the earth suffer from certain emotional fixations. They have been "conditioned" to respond to such phrases as "old glory", "national honor", "the protection of our shores" and even "freedom" with bellicose attitudes. Somehow our notion of patriotism is all mixed up with the measured tread of the soldier and the reverberations of cannon.

Because the attitude of the average run of men towards national defense is a matter of feeling rather than thought, an appeal to reason is likely to be just so much wasted breath. It is futile to argue that conquests made by force of arms are utterly profitless. We can demonstrate that neither the World War nor any other great conflict ever settled a moral issue, but it will do us no good. The gains which have been achieved by passive means may be rehearsed endlessly, but somehow the mass of listeners are not impressed. They hear with their ears, but an emotional state stands between our argument and their wills. Reason alone will not budge them.

The reverse is also true; the arguments which are offered in defense of military methods are rationalizations whose mainspring lies in feeling rather than thought. They are advanced sincerely, but we err if we take them with too much seriousness. The average person believes that something awful would happen to our national ideals if they were not bolstered up with a goodly supply of bayonets and swords. The flag would be shot down, we would all suffer some sort of mortal insult, our women would be nationalized—whatever that means. When you press the ordinary man a bit further as to how all this is going to happen he argues that somewhere in the world there is a nation which is eagerly waiting for the moment when the pacifists will turn out the general staff of the army and thus leave the door wide open for all these dire events to take place. He professes to believe that there are groups of people on this earth of ours who are only restrained from leaping at our throats by their own lack of quick transportation and their fear of the army, the navy and the national guard. Possibly these craven souls are even frightened by the R. O. T. C.

The plain truth is that a large part of the population is in bondage to the superstition that national security rests upon armed force. If we could only look at the matter objectively we would laugh at the thought of intelligent people holding such a notion. A visitor from Mars would regard militarism as one of the strange foibles of an otherwise intelligent race. Mexico has placed the great stone on which the Aztecs sacrificed the palpitating hearts of human victims in a museum; the cannon with which our coast is "defended" belong in the same corridor.

Can the human mind be liberated from such a fixation as that which we suffer in regard to the place of armed force in national life? How may this be done?

The answer is that similar psychological liberations have already been achieved. The most striking of these has to do with kings. Only three centuries ago they were taken to be as essential to the common welfare as generals are commonly esteemed to be today. Yet they have been toppled from their high estate so effectively that people do not even bother to laugh at them any more.

Historians have a rare knack for preserving trifles and missing the significant. Somebody ought to dig out of the history books the answer to two questions: How was feudalism transformed into capitalism? How was the dotrine of the divine right of kings exploded?

Even an amateur can hazard a partial answer to the latter question.

The kings cooperated heartily by making fools of themselves. The most pathetic portions of the Old Testaments are the so-called Messianic passages in which the prophets express the hope that at last Jehovah will give his people a good king! Every new baby in the royal line awakened new expectations, which usually dwindled in inverse proportion to the growth of the child towards manhood. As for later years, Henry the Eighth and the House of Stuart were enough to drive any people to democracy. Human foibles did much to shatter the doctrine of the divine right of kings.

But the myth of royalty was also hastened to its grave by a philosophical attack. The men who led the American Revolution, the French Revolution, and the liberation of Latin America were all enamoured of democratic ideals. The statement of our own Declaration of Independence that "all men are created free and equal" was not a mere political plattitude in the days when it was written but rather a burning article of personal faith. Behind it lay the freshly enunciated doctrine of the rights of man. Further in the background loomed Luther's great pronouncement of the Universal Priesthood of All Believers. It was the philosophers who really undermined the kings.

There is every reason to believe that ultimately the generals will follow the kings into oblivion, and that their exit will be achieved in a somewhat similar manner.

Generals are fully as human as kings, and are just as prone to make themselves ridiculous. In a certain state university two of the recent editors of the student daily have been ardent anti-militarists. One openly attacked the R. O. T. C.; the other merely encouraged the commandant to talk on all possible occasions and then printed his words in full. Thanks to the lusty cooperation of the major the second method proved far more efficacious than the first.

The American people have been very slow to debunk the military. If only Tolstoy's "War and Peace" were not such an interminable book his complete deflation of generals would have done the world more good. The recent novel, "Paths to Glory", has been long overdue. The plain truth is no human being can exercise arbitrary power over his fellows as king, general, or bank president without ultimately making both a fool and an ass of himself.

American pacifism needs a stronger philosophical base. The root assumption of the militarist is that there are groups of people in this world so debased that all you can do about it is to shoot them. This is a flat contradiction of Christ's teaching concerning the value of each individual man. It is the denial of the essential worth and dignity of the human race.

The need of the day is for more people who truly believe in the worth of man, and whose faith is sufficiently luminous to be contagious. Peace will reign when the nations of the earth respect one another. You and I can hasten that day by giving to our fellows the honor which is their due. Human beings are too precious to be used for cannon fodder in even the holiest of wars. An effective demonstration of the affirmations of humanism—which are not at all contingent upon its denials—will liberate the mind of men from the superstitions of militarism.

A COMMUNITY PASTOR LOOKS AT HIMSELF

E. E. Higdon, Eureka College, Eureka, Ill.

MY PREACHING ministry has extended over a period of some 18 years. All but two years of that time I worked in churches of the Disciples. These have been few in number, but quite different in respect to location, size, culture, and organizational efficiency. During the past two years I have been privileged to lead a community church situated in a rural town of 1,600 inhabitants. The membership of this church, as far as anyone is able to determine, numbers about 135. The church roll burned, by accident, some years ago and was reconstructed from the most active memories of the group. I have discovered that some were included who were not members and others were left off who were. In fact, the church is quite careless about its membership, but quite alert and concerned on the question of its fellowship.

My shift from a small Disciples church in a village to my present community church in a slightly larger town, came about quite suddenly and without much preparatory planning.

For the first time in my life I felt free to call the church officials in session to think out and plan a church program that would be community wide in its scope. In former situations one might dream of such a program, he might make specific proposals to the other ministers who in turn might present these proposals to their respective boards. But again and again the sudden moving of some key minister, the jealousy of some ambitious one, or the convictions of some sectarian one, would delay the program if not block it altogether. After a few such experiences one is likely to conclude that the best results come from staying strictly at home and minding one's own business. In the competitive church world each watches the other with suspicion and plays for advantages. Why should any *one* of several ministers plan a community program? Is he trying to win attention to himself as a community leader? Is he trying to boost the stock of *his* church? Will he try to get our members and thus "feather his nest"?

I am not saying that churches in local communities cannot work together. I am a firm believer in interchurch co-operation and think we are now on the way to find organizational patterns by which a much larger measure of co-operation will be possible. I am saying, however, that in all too many communities the energy and skill left over after the several churches have taken their toll is very small indeed.

I am not yet accustomed to the situation of having almost the entire leadership of the community in the one church. In our fellowship we have the educators, the doctors, the lawyers, the bankers, the merchants, the factory workers and owners, the presidents of women's clubs, farmers' organizations, and representatives of every other group which functions helpfully in the life of the community. Who would not find under these circumstances an adequate stimulus to plan and introduce a program for the enrichment of the life of the entire community? We are working now on the development of a community council through which every constructive agency may work to build a finer community life. The community church is naturally in a strategic position to take a positive and aggressive leadership in all this.

I am an enthusiastic believer in the missionary task of the Protestant church. I have believed that a conception of Christianity which did not include all peoples and races was not big enough for the local community. I have preached that if our faith in Christ is so valuable to us we do ourselves real hurt if we refuse to share it. So I preach the world mission of the church. It is not so easy, however, to find a satisfactory missionary program.

I understand there are some 2,000 community churches in America. Let me testify that as pastor of a Disciples church almost every mail brought some information or appeal from the overhead agencies of the communion. As pastor of a community church I am free from all pressure from those responsible for interdenominational missionary activities. No one is making it his business to help me outline a program for my church. Since 14 denominations cannot hope to receive sizable offerings from my church, why should they circularize me? We are going to find a missionary outlet for the energies and money of our church. We happen to know something of the union work now developing in several foreign fields; we know something about the Federal Council of Churches and happen to have connections with the Illinois Church Council. We are inviting the leaders of these great movements to visit us and they respond gladly. The responsibility for all this is up to us. If we were not interested, nothing would happen.

During the last 12 months our church lifted a $4,000 debt on the building besides raising the current church budget, and paid all this in cash, finishing the year with substantial balances in all treasuries. This is not boasting, just stating a normal situation. Relieved of the competitive financial burden which loads the denominational church to death, the community church is able to carry a program involving money.

We are responsible for over 100 children and youth in our church. I am deeply impressed by the fact that here is a generation of Americans who have never experienced the divisions of our Protestant church world. They know first-hand the clash of the two cultures mentioned above but have only a vicarious experience of the over-churched village in which most of the churches are on the decline, young people scattered a few in each church, ministers pitifully underpaid, and most of the

people frankly pessimistic about the outlook for the churches.

Are these young folks on or off the main road of progress? Am I right when I feel in my heart that I want to say to them, "It isn't worth while for you to know the differences between our 14 denominations. It is important for you to know the essential and eternal truth which they all hold in common. It is still more important that you know the Kingdom of God dream of Jesus of Nazareth and that you unite in a great fellowship to help build a world after that pattern"? Do you think the young Presbyterian minister was right when he said recently to a member of our church, "You people are several generations ahead of the average church"? Are we so far ahead of the main procession? Or are we off the main road entirely?

I have been impressed by the lack in our church of anything like the brotherhood consciousness such as we of the various groupings know. You never hear them using the familiar terms "our brotherhood," "our missionary society," "our college," "the president of our state missionary society," "our plea," "our people," etc. The larger Christian fellowship which we know and prize so highly through the denomination, is not so close, so personal, and so intimate to the people in my community church. They are strangers in the Christian family. They are in the no man's land of our Christian order. I do not think they are conscious of this isolation, but I feel their loss because of my many rich associations in our own brotherhood. The response my people give to their leadership is eager and wholehearted. Their deep appreciation of friendly visits from those who work on the frontiers of our Lord seems to indicate a hunger for the larger fellowship which has been so largely denied them. If the experience, in this respect, of the other community churches is the same as ours, certainly, we need to find a way much more effectively to introduce our members to friendly secretaries, missionaries, educators, social workers, leaders of benevolent institutions, and ministers whom they may lovingly and loyally call "ours."

In view of the wide differences of belief in my congregation, what would one preach, and not wreck the fellowship? This problem is not so difficult as one might imagine. People are not held together so much by the doctrines they hold in common as by their loyalties to Christ and his Kingdom of God cause and their rich interest in and affection for each other. There is no place in the community church for the "heresy hunter." I am impressed with the fine tolerance of this people for the convictions of each other. I think the church would be almost unanimous in voting honors to a young Mormon and his wife as the two best church school teachers. If they were trying to convert the children to the doctrines of their church there would be serious opposition. They are just as eager as any to build the fellowship.

This fellowship has a broadening influence on the beliefs and convictions of the members. It is our aim to conserve the finest contributions of our 14 churches and to make them available for all of us.

The doctrines over which people have fought change from generation to generation. The life and influence of the great Christ which they attempt to describe are eternal. We shall never be able adequately to explain the glorious vision of our Lord for mankind, but we can try our very best to build the Kingdom of God in our community. When we understand that our theologies are men's best attempts to describe the eternal reality, the person of Christ, and his glorious dream of the Family of God, we see clearly why people may differ on explanations, but be bound together by their loyalties and appreciations.

(Digest from Christian Evangelist.)

WHAT IS A CHURCH FAMILY?

By Cliff Titus

OF ALL the symbols which have been used to describe the church none is so beautiful and significant as that of the family.

A family is characterized by loyalty. The solidarity of the family depends largely upon this sense of loyalty. Naturally, instinctively and properly each member of a family is quick to protect and defend the other members. Each member is jealous of the family's good name. Each member rejoices in the prosperity of the family and in its good fortunes. Each feels that any misfortune or any difficult situation which confronts the family is part of his own responsibility.

Following closely upon loyalty are, of course, those characteristics which are a part of loyalty. Mutual helpfulness; the weak helping the strong. A common purpose to which all the members of the family are devoted. Sacrificial love—self-denial when necessary for the sake of others. Each rejoicing at the good fortune and happiness of the other members. Each sharing the sorrows, the heartaches and the misfortunes of the others.

These good qualities can be present in a family only if there is first present a real tolerance. Members of a family have many things in common it is true, but that does not mean they are standardized. They don't all look alike; they don't all think alike; they don't have the same dispositions; they don't all have the same tastes. Whenever there is an effort by one or more members of a family to try to force another member of a family into a certain position there will be trouble. There must be a tolerance that will allow for the widest differences.

Just so in a church family. We do not all think alike, act alike, dress alike, believe alike. Some have very definite ideas about politics, social problems, personal habits—others in the same church have just as definite ideas which are sometimes directly opposed to

the first. All may be equally intelligent; all are honest; all are very definite in their opinions.

This is just as it should be. We may all be positive in our opinions but surely none of us believes that his or her opinion is final, the last word. None of us believes that he or she has all the truth and that whoever may disagree with us has all falsehood. We probably all have some truth and we all have some error in our ideas. If we all believed alike it might be very disastrous—we all might be wrong!

If we are ever to arrive at any solution for our problems in government, social life and religion it will be through a meeting of minds—not by the superimposition of some minds upon other minds. The church, above all institutions, should be the place where there can be an honest and a Christian meeting of minds. It would be too bad if all the people in a church family were Republicans or Democrats or Socialists. And it has been too bad that in the past we have gone on the theory that all the people in a church must be either Methodists or Presbyterians or Episcopalians or Congregationalists or Disciples of Christ or Baptists, or all of something else; it has been too bad because it has meant unchristian division and it has just about meant the ruin of the church.

There must be tolerance—Christian tolerance. That means absolute honesty on the part of us all. And it means absolute fair play. It means give and take. It means that others must be perfectly free to practice their own beliefs even when we may think they are in error. As we work together and worship together with our different ideas we gradually but surely arrive at the truth which is found in all our ideas. That will save us from lopsidedness and from failure.

There is this difference in family and church relationships: Family relationships are, in the beginning, a matter of the accident of birth; church relationships arise from free choice. We have to belong to our natural families. We do not have to belong to the church. We can quit the church family any time we want to. We can lay down on the job in the church any time we want to. We can allow others to shoulder the responsibility in a church family any time we want to.

But if we are real men and real women we can't quit. If we have a true conception of the church's mission we can't quit. If we believe in God and His Kingdom we can't quit.

And if we do our part, however small, day after day in the church we won't want to quit. We will find that the greatest satisfactions in our lives come from our honestly and earnestly doing what the church teaches us we ought to do. We will find that the only hope of civilization lies in the message and program of the church. And in our own problems and needs—in our failures, our sorrows and in our final facing of death we will gladly accept the forgiveness and comfort and hope of everlasting life which have been given to us through the Christ who said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

WAYS OF WORKING

The Cradle Roll Rolls On

By Eva Raw Baird

HEAVEN lies about us in our infancy, wrote the poet Wordsworth and—

"Trailing clouds of glory do we see
From God who is our home".

The columnist and the radio announcer use the expression "A blessed event," lightly. But to most of us whose minds are reverent, the birth of a child, our own or any body's else, carries with it something sacred. Here in our home, or in the home across the street *is* someone who did not exist a week or a month ago. We have sung our own gloria, because "Unto us a child is born, unto us a son is given" or a daughter. Chalk it down to the credit of a generation that calls itself hard-boiled that we have not become indifferent to childhood and that a baby is still the miracle of life.

The impulse which prompts parents to dedicate their children to God in infancy by baptism or some other church ceremonial is praiseworthy, but have we given enough thought to infancy? It is very easy to say that a new-born child does not need anything the church can do for it. We have no fear of its being damned at death. But most infants are getting ready to live, not die. And Oliver Wendell Holmes said that the time to begin to train a child is two hundred years before he is born. Surely we all agree that we want religion to enter a child's life as early as possible. Why not, then, have it enter at the beginning?

We hasten to clarify the difference between real religion in the hearts of Christian parents which probably does not depend on getting the child into the church building or enrolled on a Sunday School list at any particular time, and the child's formal connection with the organization. But as church membership itself is an outward sign of an inward grace, will not our children of all ages naturally come into definite connection with such church organizations as meet their needs? For the baby there is the Cradle Roll.

We wonder if it is as much used as it might be. Being a frequent visitor in other people's churches, we have the habit of looking at certain objects which seem to us significant, one of which is the Cradle Roll. We make the following observations.

The Cradle Roll is often torn; if it has ribbons, they are faded and dirty.

Part of the children whose names are there have moved away, a few

are in the Sunday School, and their names have not been taken from the Cradle Roll.

The birth-rate must be dropping alarmingly if this Roll is taken to indicate the infant population.

The Cradle Roll Superintendent who speaks of the babies *by name* has the longest and best kept Cradle Roll.

There are new Cradle Roll devices. An occasional worker is clever enough to make her own.

Has your school made the best use of its Cradle Roll? Will not most parents send their children to Sunday School at the proper age? Answer those questions for your self, perhaps beginning with the last one. Christian parents undoubtedly do send their children to Sunday School; but how about the non-Christian parents and the betwixt-and-between folks whose names are on the church roll, but who do little about it? Instead of dividing and sub-dividing and seeking the lost why not make a clean sweep of the whole situation and seek to put on your Cradle Roll the name of every child that is born.

To Christian families, the enrollment of the youngest on the Cradle Roll means something. The other children are proud to see their baby's name on its own dainty card, to have baby's birthday remembered, and finally to have the Cradle Roll Certificate, the first precious paper of a life series. The Christian family should be boosters of the Cradle Roll, urging the enrollment of all the babies among their friends.

The new cradle roll worker has some pleasant surprises in store for her. The co-operation of church families may be taken for granted. But a most amazing response comes from families who rarely or never go to church. That "Blessed event" brought a bit of heaven into their home. However hardened parents themselves may be, they still want the best things for their children. It may be only a bit of sentiment which her life does not back up, but the young mother likes to put her baby on the Cradle Roll. For a brief while at least parents have ideals that are clothed in rosy glow. The period of a first child's infancy is not unlike the honeymoon of marriage. Later children may not carry quite the same aura of sentiment, but every child stirs something within a normal parent which is for good. All we have failed to do and be we hope for in our children. The time when children are young is a time of special opportunity for religious interest. The wise Cradle Roll worker knows her families and studies her approach so that the enrollment of a child on the Cradle Roll may mean as much as possible. In some cases it will mean disappointingly little, but we believe the average result is a rich reward in the good of the child, the interest of the family and the growth of the Sunday School. Keeping up the Cradle Roll will not only bring in a steadier stream of beginners to the Sunday School, but the background of those beginners will be more intelligent

Naturally there is more to the Cradle Roll than listing the babies. Each baby's mother should be called upon at least once a quarter. Baby's birthday should be remembered, the first one with a card to the mother, later ones with some very simple toy which baby will love. A friendly Ladies' Aid will stuff kitties, or give away baloons from the advertisers. No great expense need be incurred.

The cradle roll party is a delightful feature. It is for mothers and babies of course. The social room of the church may be equipped with little chairs, swings, even a pen or two for the babies who need it. The entertainment planned is for the babies; the mothers will be happy in watching the children and visiting with each other. Soap bubbles, soft balls, and a miscellany of simple toys will make a happy hour.

Refreshments should be considered carefully. Consultation with mothers may lead to the conclusion that it is better to serve nothing. But suitable refreshments add to the zest of the occasion. Do not serve anything as messy as ice cream or candy. Milk is the best drink of course, and with that may go cookies and crackers to suit each age. Arrowroot is harmless for a child who takes any solid food at all, and home-made sugar cookies are a joy to the older babies.

There should be enough hostess-help that the cradle roll workers may have time to visit the mothers. It is so easy to talk about the babies today. High school girls are glad to play with the babies, and there is a rare pastor who can lead a frolic! The particular method of entertaining our guests must be left largely to personal initiative, but the end in sight is the cultivation of friendly relations between the Sunday School and baby's mother. The baby himself should go home happy.

Cradle roll mothers should be supplied with literature which will help and inspire them. Some mothercraft paper should be included in the supplies which the Sunday School buys and pays for. Whether an offering should be asked for of cradle roll mothers is doubtful. We would not discourage anyone who does this successfully, but considering how many of these mothers are quite outside the church, it seems to us that the first approach to them might be more gracious if no collection is taken. Let the mother's paper be a gift from the Sunday School. If finances are close, would not Christian mothers be glad to make up the expense?

The whole cradle roll proposition is a giving one. It is the Sunday School seeking to give its life and beauty to the community beginning with its youngest members. It calls for the outpouring of personality, the challenge of Christ himself. It is not likely that we shall be able to *preach* our message to the cradle roll parents, but we may be able to *practice* it. The ideal cradle roll worker is the person who sees children as Jesus did—"Of such is the Kingdom of Heaven". Let this department of the Sunday School go about its business radiantly.

BOOK TALK

Across The Years, by Charles S. Macfarland. MacMillan, 1936, pp. 367, $2.75.

Not every man should write his autobiography, but some men should. The reader will readily agree that Dr. Macfarland is one of the latter group. His rise from the abject and often crippling poverty of his early youth to a place of commanding world leadership, is an inspiring story for American youth and particularly so in this depression time.

As General Secretary of the Federal Council of Churches of Christ in America—the position which identifies him in the popular mind, in its formative years and during the trying period of the World War, Dr. Macfarland came to know intimately many of the world's leading statesmen.

But perhaps the most human touch in the whole story is the idyllic love he bore Mrs Macfarland who left him in 1933 in her fifty-eighth year. The story of their courtship and affection, so deftly told in these pages, will do more to build up American home life than many volumes by experts, for here is the life-record of two great spirits whose lives grew together with the receding years. It is a beautiful picture of domestic affection, carefully told.

Dr. Macfarland will soon be seventy years of age. He is now General Secretary emeritus of the Federal Council to which he has given so lavishly in service and leadership and is critic of religious books for its regular Bulletin, a position and service in which he enjoys a rare felicity. His inspiring life of achievement will long fill a worthwhile place in the annals of America.

W. A. Harper.

Getting Help From Religion, by J. G. Gilkey. MacMillan, 1936, pp. 185, $1.75.

Rarely has a book appeared in this reviewer's knowledge which appears to be so suited to the temper of the times as this of Dr. Gilkey, pastor of the South Congregational Church, Springfield, Mass., a church with 1600 members and a social service program that beggars description.

Dr. Gilkey is frankly a liberal. He designs to give practical help to liberal thinkers and he does so with remarkable success. When he discusses in his way of practical helpfulness such problems as Winning Faith in God's Love, Recognizing God's Present Activity, Trusting God's Care, and Facing Death Unafraid, a sweet calm possesses the soul of the reader. It is a book you will want to read and mark for future reference.

Dr. Gilkey finds three things distinctive in Jesus' teachings: The unique value of personality; the kindness we should always exhibit toward other persons; and that an unseen good God is standing at the heart of the Universe.

The liberal soul will greatly rejoice in the reading of this splendid volume, which has undoubtedly come out of the life crucible of the author, for the true liberal with Dr. Gilkey holds that "the arguments advanced in this book rest ultimately on the belief that there is at the heart of things a loving God with whom all human beings are in contact, and from whom saving help comes to anyone who seeks it in the right way." This is liberalism at its best. W. A. Harper.

Organizations For Youth, by Pendry and Hartshorne. McGraw Hill, 1935, pp. 359.

The puzzled parent, conscientious pastor, and alert citizen, anxious to act with intelligence in deciding on the merits of modern organizations for youth—many indeed they are, of which forty are treated in this compendium—will find this book of indispensible value. Under five categories the present-day organizations are treated—Societies, Junior Programs of Adult Groups, Plans for Schools, Special Interest Plans, and Interreligious groups. There is also a very fine introductory chapter of seven pages and in the appendix are given in four pages lists of church programs for Protestants, Catholics, and Jews.

It would be difficult to find so much valuable and reliable information in so short a space .

W. A. Harper

Bush Aglow, by R. E. Day. Judson, pp. 333, 1936, $2.00.

This life history of Dwight L. Moody is really intended by Dr. Day to be the centennial volume celebrating the great evangelist's birth on February 5, 1837. It will well serve its purpose. Moody was fortunate in his parentage, in his marriage, and in his complete surrender to God. He was a man for the times and filled his place with tremendous success. It is doubtful if he would fit the spirit of our era or that he would rise to a place of commanding leadership in a day like this. He was evidently a man surrendered entirely to God, and led by the Holy Spirit. It does the devout heart real good to read the story of such a surrendered life. It will be a real pity if the centennial of Moody's birth is not duly celebrated by his admirers, and this enthusiastic book, though warped in its judgments at times, may well serve to quicken interest in such a celebration. W. A. Harper.

Books Received

Peloubet's Notes on International Sunday School Lessons. W. A. Wilde Company, Boston, Mass., $2.00.

The Joy of Discipline, by Victor Chicoine. W. A. Wilde Company, Boston, Mass., 75c.

Bible Texts in Cross Word Puzzles (Book form), by Charles Brown. W. A. Wilde Company, Boston, Mass., $1.00.

Junior Bible Cross Word Puzzles (Pad form). W. A. Wilde Company, Boston, Mass., 15c set.

It's In The Bible, Cross Word Puzzles (Pad form). W. A. Wilde Company, Boston, Mass., 50c set.

A Talk to Those About to Wed, by Addison W. Baird, M. D. Addison Press, New York, N. Y., Pamphlet.

Why Quit Our Own, by Peek & Crowther. Van Nostrand Company, New York. 50c.

Character and Christian Education, by Stewart G. Cole. Cokesbury Press, Nashville, Tenn. $2.00.

CHURCH OF THE MONTH

LOCATED IN one of the leading cities of the fishing industry on the Atlantic coast, Community church, of East Gloucester, Mass., has set a model in its community of a church that is broad in its concepts of religion, and active in the application of these concepts.

The spiritual roots of this church go back for a whole century whon a missionary from the Massachusetts Baptist Convention started a Sunday school on Eastern Point. In this century the Baptist church has been under the leadership of wise and kindly pastors, fourteen in all. The latest of them is Rev. Ralph M. Barker who came to East Gloucester in 1930.

It was in 1933 that serious consideration was given to a complete revision of the church constitution. It was proposed that the church impose on its members "no confession of faith or statement of doctrine or system of theology, but seek to stimulate them to form their own personal and carefully considered convictions in matters of religion through untrammeled investigation and public discussion."

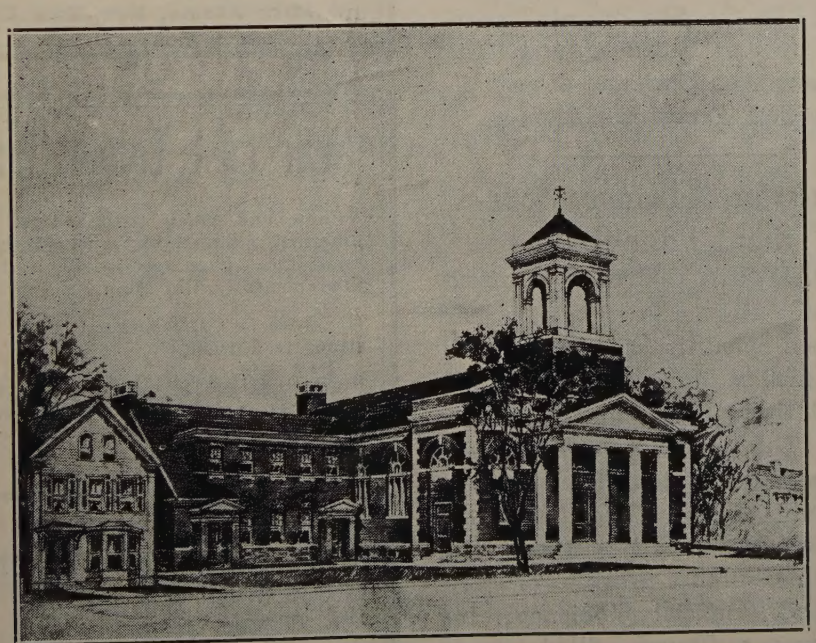
The church is now an independent non-denominational church, uniting in its membership people of diverse religious points of view. It has three committees on cooperation, one for cooperation with the Northern Baptist Convention, another for cooperation with Community Church Workers and a third for cooperation with the Federal Council of churches. Thus the mood of the church is cooperative though it acknowledges no kind of control from the outside.

The church building of our illustration is a reproduction of the architect's drawing of a complete plant. At the present, the church part of this plant is not in existence. The community hall has a chancel in one end in which a single candle burns, symbolic of the "Inner Light." Recently a pipe organ has been dedicated.

The men of the church have an organization of 200 members. It is through this organization that a good deal of the community work of the church is carried on. The

program of this association involves discussion of current events and the fostering of various community projects. During the past year the church has made large use of moving pictures on Sunday evenings securing film from the Religious Motion Picture Foundation.

The minister, Ralph M. Barker, took his Th. B. at Gordon College, Boston, and then studied in Boston University and Harvard. He is married to an accomplished lady, and has a son six years of age. He serves a people of varied interests, including fishermen and those engaged in the allied industries of fishing, summer resort keepers,



building trades workers and local business men. To this population out on Cape Ann he is the spiritual leader and helpful counsellor.

Last summer the people had an urge to collect more funds for the building fund of the church. They held a summer fete out of doors in which various recreational devices were used. As publicity for this venture, they published an advertising sheet called Community News which included ten pages of advertising and a write-up of the church.

The young people of thurch are much interested in amateur dramatics and presented a number of productions the past year. The young people are drained away from the community to big cities where they secure employment, as is so often the case in the smaller communities of America.

Though the church is young so far as its new plan of operation is concerned, pastor and people are well satisfied that they are developing a church along right lines designed to make a spiritual home for the whole community.

Church Entertains Universalists

THE STATE conference of the Universalist denomination was held recently in Federated Church of Winchester, New Hampshire. This Federated church includes the Universalists, Methodists and Congregationalists of the community. The pastor is Rev. George Truman Carl, who was formerly a Methodist minister and who grew up in the middle west. The church entertained the Universalists in a very gracious way, and made a report of activity for the past year which revealed a great emphasis on young people's work. A feature of the conference was the singing of a fifteen-year-old girl.

Board Meeting at Buffalo

THE BOARD of directors of the Community Church Workers of the U. S. A. met at Amherst Community Church, of Snyder, New York, in the Buffalo area, September 30. A quorum was not present, but those attending were in session all day, and they will present a body of agenda which will perhaps be ratified by an adjourned meeting of the board to be held in New York on November 9. Among the important actions taken at the meeting in Buffalo was to recommend the appointment of Rev. H. Lincoln MacKenzie as executive and field secretary. Plans were laid for an active field campaign by Mr. MacKenzie. It is planned to hold five regional conferences during the coming year and to bring the program of the organization to the consideration of a much larger body of churches and individuals. The new editorial committee appointed included Orvis F. Jordan, Clyde McGee and C. K. Richard.

Holds A Book Night

REV. RICHARD E. SHIELDS of the Piedmont Community Church, Piedmont, California, has announced a series of meetings to be held in the minister's study on Wednesday evenings at which time he will present book reviews. The books selected are as follows: "The Return to Religion," by Henry C. Link; "Man, The Unknown," by Alexis Carrel; "Christ's Alternative to Communism," by E. Stanley Jones; "In the Shadow of Tomorrow," by Jan Huizinga; and "The Psychology of Christian Personality," by Prof. Ernest M. Ligon.

Christian Advance Movement Launched

BROADVIEW Community Church of Hartford, Conn., has launched what it calls the Christian Advance Movement which will extend through the month of October. The publicity for the movement makes a statement of its purpose as follows: "The 'Christian Advance Movement' purposes to give our Church a program of spiritual and financial efficiency. Its aims are: a Church filled every Sunday; a deepening and quickening of spiritual life through increased Bible reading, study and prayer; and the giving of service and gifts as God hath prospered you." Key words on the movement on successive Sundays are "Loyalty", "Reconsecration", "Church Vision", and "Responsibility".

Rev. Roy J. Schramm is the minister of the church. In the course of the month there will be a men's loyalty supper and a Stewardship church night.

Round Table Club

BRYN Mawr Community Church, of Chicago, has a Round Table Club which meets on Sunday evenings. It offered during the month

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of October the following addresses:

"England at the Crossroads," by Rev. Theodore C. Hume; "Legislative Trends," by Hon. Elmer J. Schnackenberg; "Can Democracy Survive," by Prof. Stuart P. Meech; "Sea Power—What Is It," by Rear Admiral John Downes. Dr. Theodore K. Vogler is the new minister of this church.

Consider Organization of Youth

COMMUNITY Church, of Clay Township near South Bend, Indiana, recently brought some speakers from Chicago, and held a meeting to consider the organization of the young people of their church. They met as a mixed group of adults, youths and intermediates, to discuss possible methods of operation. Before very long this church will be organized under the ideas that have been presented by these advisers.

Church Activities at Park Ridge

THE ANNUAL meeting of Park Ridge Community Church, Park Ridge, Ill., was held on October 7. It was a dinner meeting attended by 230 people. Officers were elected for the coming year, and reports were received. The Sunday School of this church received 20 new pupils on October 11, and reached an attendance of 359. The youth of the church are organized as Comites Viae. They increased in attendance this year over the last year. A feature of their Sunday evening meetings is a book talk by the minister. The young people recently made a trip to Starved Rock accompanied by their counsellor.

Rural Conference at Ames, Iowa

UNDER THE auspices of the Home Mission Council and the Council of Women for Home Missions, a national conference of the Rural Church will be held at Iowa State College, Ames, Iowa, Nov. 23-25, 1936. Among the speakers will be Rev. J. R. Hargreaves, formerly secretary of the Community Church Workers, and now a secretary of the International Council of Religious Education. His topic will be "The 4-H Club and the Church". While a number of city men specializing in rural religion are to be found on the program, there are also a sufficient number of rural ministers who give the program reality. The meetings of the conference will be held in the Memorial Union Building of the Agricultural College.

Iowa Church Calls Minister

THE COMMUNITY Church, of Manchester, Iowa, has extended a call to the Rev. George Winters of Oak Park, Illinois, who has accepted this call, and began his work there on Sunday, October 11. Mr. Winters' career in the Chicago suburb as a Congregational minister gave him the reputation of being an able minister who is particularly adapted to young peoples' work. He received a unanimous call after preaching to the church on September 27.

An Apology

BY AN inadvertence we printed in last month's issue a poem by Carl S. Weist entitled "An Eagle Flying", which had already been printed in The Advance, and which became copyright material in that publication. We make our apologies both to the author of the poem and to the magazine involved.

New Secretary Begins Work

REV. LINCOLN MacKenzie, who has been appointed executive and field secretary for the coming year, will be available to ministers and churches for counselling service regarding financial matters, parish problems, church union problems, relocation of ministers and speaking engagements. Please write to him directly at his New York

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Mr. MacKenzie will be in the New England States from mid-October to early December. Following this he expects to arrange time in New York area and Central states. He plans to be about four to six weeks in each area. Any church or minister who may be interested in setting up parish or regional conferences, or who will cooperate in regional conferences should immediately communicate with Mr. MacKenzie.

Chicago Church Active

ST. PAUL'S Union Church, 94th and Winchester Ave., of Chicago, Rev. W. W. Iliffe, D. D., minister, staged a very successful Young People's Conference in September. The young people gathered at the Community Center Foundation in Palos Park for five nights. They were taken from the church to the place of meeting in busses. Supper was served by the women of the church after which the young people were divided into groups for the conference period. The schedule began at 5:15 and closed at 9:30 when the young folks returned to their homes.

Fifty-eight registered for the conference which was also attended by many visitors from the church. The leaders of the conference were: Rev. W. W. Iliffe, pastor, Mr. Glenn Adams, Mr. M. Glenn Harding, Rev. H. Ray Berger, Rev. Byron B. Blalock, Rev. Emerson O. Bradshaw, Rev. Robert H. Elliott, Rev. Paul T. Sanders and Dean Harold L. Lundquist.

Miss Elizabeth R. Steeves, the church secretary, has resigned her position October 1st. She will move to Massillon, Ohio, where she plans to go into business

The last Sunday of September was observed as Rally Day in the Church and Sunday School. Cards and letters were sent to all of the members of the Sunday School and Church. Dr. F. E. Reynolds is the Superintendent of the School which starts off its fall term under very good circumstances.

Sunday School Lessons

Nov. 1—Law, Love and Temperance (International Temperance Sunday). Rom. Chapter 13.

Nov. 8—The Christian Warfare. Acts 19:8-12, 18-20; Eph. 6:13-20.

Nov. 15—The Heroism of Christian Faith. Acts 21:12, 13, 27-34; Rom. 9:1-5.

Nov. 22—An Ambassador in Chains. Ats 28:16-24, 30, 31; Rom. 5:6-11.

Nov. 29—Christian Brotherhood. Philemon 4-20.

Senior C. E. Topics

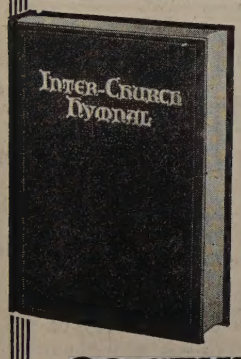
Nov. 1—Three Years of Repeal. Prov. 23:29-32.

Nov. 8—As a Christian I Renounce War. Matt. 26:51-53 (Armistice Day).

Nov. 15—Morals in the Movies. Prov. 4:23; 10:27.

Nov. 22—Gifts of God for All of Us. Ps. 145:9-21. (Thanksgiving.)

Nov. 29—Turning the Dials. Prov. 23:12; Phil. 4:8.



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